

Self-Realization Fellowship Lesson

"Thy Self-realization will blossom forth from thy soulful study"



S-2 P-50

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WHEN THY SONG FLOWS THROUGH ME

By Paramahansa Yogananda

I am the child of God evermore. My power is greater than all my tests. What wrong things I did in the past, I can now undo by good actions and meditation. I will destroy them. I am an immortal evermore.

I came into the mortal school of life not to be trampled upon and crushed, but to show to others that I am a child of God, immortal and unbowed.

This mortal flesh may be taken away, many trials may come; but I know that it is owing to my wrong actions that trials come, and so I shall undo my errors.

Life is sweet, and death a dream; praise is sweet and blame a dream, when Thy song flows through me. Then health is sweet, and sickness a dream, when Thy song flows through me.

PRAYER

Heavenly Father, teach me to own again my matter-sold mind and brain, that I may give them to Thee in prayer. I shall worship Thee in meditation. I shall feel Thine energy flowing through my hands in activity. Lest I lose Thee through sloth, I shall find Thee in activity. Teach me, above all, to be guided by wisdom; teach me to stay away from evil by right judgment and discrimination; teach me to adopt the good willingly, being guided by my free choice, and not compelled by habits.

MATERIAL DESIRES AND MEDITATION

POWER The power of habit is all supreme in the life of man.
OF HABIT Most people go through life mentally making good resolutions, without ever succeeding in following what is wholesome. We usually do not do what we wish to do, but only what we are accustomed to do. That is why materially minded persons find it difficult to be spiritually minded even when they try hard. So also spiritual persons find it difficult to be material even when they associate with materially minded people. It is not easy for vicious men to be good and it is hard for noble men to be mean.

Habits are automatic mental machines installed by man to exercise economy in the use of initial will power and effort required in performing actions. Habit makes the performance of actions easier. Friendly habits help one to perform difficult good deeds easily. Evil habits, however sympathetic, are deadly, inasmuch as they are diehards and keep on disturbing the routine of life even when they are strongly willed not to do so. Bad habits and sin are temporary misery-making grafts on the soul. They must be thrown out sometime.

Good habits and virtues are eternal joy-making qualities. It is lamentable to be compelled to do evil against one's will, because of the strength of an evil habit, and then to have to suffer for one's actions. It is wonderful to do what is right habitually, and thus multiply goodness and happiness.

Material desire, and ego, or body consciousness, go together. In a psychological battle between the habit of yielding to temptation and the habit of self-control, the latter may easily subdue the former, but it is very hard for good habits to overcome newly created, constantly evolving material desires of the body-bound ego.

Body consciousness gives rise to material desire. Material desires are born not only owing to bad habits, present or from the past, but also owing to the body attachment of the ego. If this body consciousness, or ego, is conquered by the consciousness of omnipresence in Spirit, then King Material Desire and all his armies of sense tendencies are instantly slain. Body attachment of the ego and its desires flees like darkness before the light of soul's consciousness of Omnipresence.

We are soldiers of God who have come with the power of love, the power of wisdom, and the power of spirituality to spread the fire of Spirit that burns all darkness from human lives.

NONATTACHMENT IS THE WAY TO HAPPINESS Nonattachment is the way to happiness. Freedom is kingship. Mental freedom is not necessarily accompanied by outer freedom. Nothing belongs to you and everything belongs to you. If you say: "This is mine," you have limited yourself to that thing only, and excluded all else. Then you are deluded. Never grieve for anything that is taken. Maybe in this life you will lose all things, and yet, when you have God, you will always have everything. There is no limitation to what you can get. It is wonderful to test yourself with whatever you have and disown all things from your heart. Enjoy them and take care of them, but just disown them from your heart--develop nonattachment.

Nonattachment does not sanction neglect of our worldly obligations. It means performance of our material duties with the sole desire to please God and serve His children without a sense of personal gain. When we perform an act, or eat, or earn money with the sole purpose of being the beneficiary of our actions we limit our consciousness and thus we do not expand.

You should analyze every thought that you have. View its positive and negative sides and determine its relative value. We are not always prepared to be nonattached. We have to understand first why we should not be attached. When something that you think you are not attached to suddenly drops and is smashed beyond repair, and you grieve for it, you may be sure that you are attached to it. You should then say that you had only been given the use of it and that you are happy to have had it for a while. We must be able to hold that attitude toward everything and everybody. It is not heartlessness. It is real expansion of the heart; but when it concerns human beings, nonattachment seems to be very difficult to conceive.

Attachment is a sort of blind feeling that tortures the soul and does not accomplish anything. Attachment is not love. It makes one miserable for his own loss. Real love is happy only in the happiness of the beloved. You say that you love your friend, a wonderful friend; you enjoy his company; you love to serve him--and then he leaves you. If, when he has gone, you forget him, you are heartless. But if you just make yourself miserable day and night thinking of your own loss, and what occurred through the death of your friend, you are foolish. That attachment will do neither you nor your friend any good at all. Rather, you should comfort yourself with the knowledge that some day you will understand where he has gone. Wish him every happiness, wish him spirituality and upliftment, and realize that he has gone somewhere for his own betterment. Whatever is the will of God and whatever is best for him, that is your wish.

LAW OF SPIRITUAL HABITS Habits of thought are mental magnets which draw unto themselves specific objects relative to the kind and quality of their magnetism. Material habits attract material things and spiritual habits attract spiritual things. Bad habits attract bad experiences. Good habits attract good experiences.

Throughout the ages the majority of mankind has emphasized the material, overlooking for the most part the development of the spiritual. Is it not time now that the spiritual should be given its proper place in the development of the threefold nature of man? Owing to this great need, let us see if we cannot find a definite method of procedure which will aid materially in the development of a higher state of consciousness.

"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath" (Matthew 25:29).

This illustrates the law of spiritual habit, and, in fact, of all kinds of habits. The material interpretation of the above Bible quotation shows that if a man develops the habit of making money, for instance, more and more prosperity will come to him, and the man who has not the habit of prosperity will lose even the prosperity consciousness that he once had. The person who has already acquired the habit of attracting abundance through the cosmic law of success will attract more prosperity, but the person who has not cultivated the habit of attracting prosperity will not be prosperous until he does acquire the habit. This is a lesson to men and women to create right habits in their daily activities.

The above biblical law depicts the law of karma (action) spoken of in the Hindu scriptures. The law of action is based upon the law of cause and effect. If you are born good now, you were good before birth in another incarnation; and if you are good, you will attract still more good. If you have very few good tendencies within you, you may lose what you have by the invasion of powerful bad habits. If you were born inclined to be bad, it is an indication that you had bad tendencies before, and you will attract more evil. If you are only slightly bad, you were so before, and the greater good within you, acquired from past incarnations, will destroy the meager evil which you now have within you.

This is the natural working of the law, but do not feel helpless if you happen to have undesirable habits that you wish to discard. Conquer them by developing will power and the habit of regular, right meditation. You have the power to free yourself from the clutches of wrong habits and to create the habits of thought and action which will bring you the results you desire.

ALL THINGS COME THROUGH MEDITATION One who is accustomed to meditating and contacting God will like to meditate more and more in order to commune with God more frequently. Those who meditate little and only vaguely feel His presence find that their desire to meditate and contact God vanishes when the mind is invaded by the powerful habit of restlessness. Likewise, those who are

accustomed to being calm attract calmness and serenity, while those who are a little calm find their calmness easily disturbed when restlessness invades. Strong unspiritual habits entirely destroy the power of weak spiritual habits.

It is a fact that in meditation the devotee finds his body consciousness resisting the consciousness of Omnipresence. He also finds that the ego consciousness often wants to make an encouraging noise by breathing fast, thus inviting the senses to destroy the breathlessness of meditation. The minute the ego breathes fast (referred to in the Gita as the blowing of the conch shell, which produces material sounds through the action of air), then the material desires of the body are awakened and cheered, and fight to drive away the vast Spirit consciousness which is born of our stillness and meditation.

During meditation any material vibration sent forth by the ego helps to awaken material desires, to revive the consciousness of the body and to dispel the consciousness of the vastness of Spirit. After the ego creates a material vibration, the senses also begin to create different vibratory sounds in order to drown out the musical astral sounds of the discriminative tendencies in the astral spinal centers.

All students of Self-Realization Fellowship can understand that during the earlier states of meditation, when ego consciousness is awake and blows the conch shell of breath, the sense organs of heart, circulation, and lungs make many peculiar thumping, throbbing, and purring sounds to drown out the astral music emanating from the astral body.

Meditation opens up all the closed inner gates in the spine and brain that bring power to your body, mind, and soul. When you meditate your body becomes filled with electricity or life energy that is ever present in the ether. Most people do not realize that. Meditation is the turning on of the inner switch that fills the body with the divine current. That is why it is so important to keep your concentration on the aftereffects of meditation every minute of one's existence. Do not neutralize that peace with disturbing thoughts. If you gather concentration in a pail of meditation, and have a leak of restlessness, your concentration will run out. You must not have any mental leaks.

THOUGHTS TO LIVE BY

Jesus said: "Hearing they hear not" (Matthew 13:13). God is talking to us through the song of intelligence in the atoms, but we do not hear.

By shutting off all physical sounds from the mind, we can hear during meditation the cosmic voice of peace and the roar of infinite atoms. X-ray, ultraviolet rays, electricity, atoms, and electrons all dance their dances of colors, but we see nothing of this with our limited physical vision; we are as if blind. To our ordinary vision the sunlight looks like a mass of white light. The spectroscope reveals it as a searchlight of seven colors. Behind the walls of sunlight a million

angels and astral bodies pass, but we do not see them.

Look into the spot between the eyebrows; constantly look into the spiritual eye, until this eye is opened. Then no longer will you behold solids, liquids, and gases. No longer will they appear to hurt you, or drown you, or choke you. All their terrors, born of deluding duality, will vanish in the one perception of God's universal love. Stones, trees, water, earth, all things will embrace you and welcome you to their one heart-altar of light.

You will lose all sense of earthly odors; your consciousness will be filled with the fragrance of God as you soar in the heights of meditation. No bittersweets your tongue shall taste; in the festive banquet hall of meditation you shall quaff only the nectar of God's sweetness.

THE HIMALAYAN MUSK DEER

Musk is a valuable, extremely fragrant substance found in a sac under the skin of the abdomen of the male musk deer, a habitant of the highest Himalayan mountains of India. The ravishing odor of musk oozes from the navel of the musk deer when it reaches a certain age. The deer becomes excited by the attractive odor and frisks about, sniffing under the trees, and searching everywhere, sometimes for many weeks, to find the source of the fragrance. Sometimes the deer grows angry and very restless when he is unable to find the source of the musk perfume, and jumps to his death from the high cliffs into the valley, trying in a last desperate effort to reach the source of the rare fragrance. Then hunters get hold of him and tear out the pouch of musk.

An enlightened bard once sang: "O you foolish musk deer, you sought for the fragrance everywhere but in your own body. That is why you did not find it. If you only had touched your nostrils to your own navel, you would have found the cherished musk and would have saved yourself from suicide on the rocks below."

Don't most people act like the musk deer? As they grow, they seek the ever fragrant happiness everywhere outside of themselves--in play, temptation, human love, and on the slippery path of wealth--until finally they jump from the cliff of high hope onto the rocks of disillusionment when they cannot find the real happiness which lies hidden within the secret recesses of their own souls.

If only you would turn your mind inward, in deep daily meditation, you would find the source of all true, lasting happiness existing right within the innermost silence of your own soul. Beloved seekers of happiness, don't be like the musk deer and perish seeking false happiness in the wrong place. Awake! find your happiness within the cave of deep contemplation.

AFFIRMATION

Teach me to open the gate of meditation that
leads to Thy blessed presence. Teach me to behold
Thy face in the mirror of my inner stillness.

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MY GURU, SRI YUKTESWAR

By Paramahansa Yogananda

O Light of my Life! thou didst spread wisdom's glow over my soul path. Centuries of darkness vanished before the luminous shafts of thy help.

As a naughty baby I had cried for my Mother Divine, and She came as thee--Swami Sri Yukteswar. At that meeting, O my Guru, a sacred spark flew from thee; and the fagots of my God-cravings, gathered through incarnations, ignited and blazed into bliss. At thy flaming, golden touch all my questions were answered.

As a response to my soul cries, after years of waiting I found thee. Our hearts trembled with an omnipresent thrill. Beloved Guru, we met in this life because we had met before.

If all the gods are wroth, and yet thou art satisfied with me, I am safe in the fortress of thy pleasure. And if all the gods protect me by the parapets of their blessings, and yet I receive not thy benediction, I am an orphan, left to pine spiritually in the ruins of thy displeasure.

O Guru, thou didst lift me out of the land of bewilderment into the paradise of peace. My slumber of sorrow is ended, and I am awake in joy.

Dissolving forever our finitude, together we shall merge in the Infinite Life.

O Immortal Teacher, I bow to thee as the speaking voice of silent God. I bow to thee as the divine door leading to the temple of salvation.

I lay flowers of devotion at thy feet; and before the altar of thy guru, Lahiri Mahasaya, harbinger of modern yoga; and of his Master, deathless omnipresent Babaji.

--From "Whispers from Eternity"

PRAYER

With the dawn of Thy coming the buds of my devotion will burst into glorious bloom.

O Lord, hasten Thou the day when I may weave an amaranthine garland of those flowers and place it at Thy feet!

GURU AND DISCIPLE

An Exposition by Paramahansa Yogananda

Only through the guru-disciple relationship may a truant human soul retrace its footsteps to God. It is a perfect relationship of true unconditional friendship between one who makes a conscious effort to know God (the disciple) and one who actually knows God (the guru).

In the beginning of one's spiritual search it is wise to compare various spiritual paths and teachers; but when you find the real guru destined for you, the one whose teachings can lead you to the divine Goal, then restless searching should cease. A spiritually thirsty person should not go on indefinitely seeking new wells, but should rather go to the best well and drink daily of its living waters. In India we seek in many places until we find the right master and the right path for us; once the guru has been found, we remain loyal to him through death and eternity, until we become one with him and attain final emancipation.

Those who have come to Self-Realization Fellowship truly seeking inward spiritual help shall receive what they seek from God. Whether they come while I am in the body, or afterward, the power of God through the link of the SRF Gurus shall flow into the devotees just the same, and shall be the cause of their salvation.

All true gurus are "living," whether in a physical body or not. Their consciousness is attuned to their disciples, whether or not all are living on the same plane. One of the essential qualities and manifestations of a true guru is omnipresence.

St. Francis of Assisi, through his devotion to Christ, his guru (whom St. Francis had never known in the flesh), achieved a perfect oneness with Jesus, in soul, mind, and body (the wounds of Christ appearing as stigmata on the body of St. Francis). This state of perfect union occurs when the disciple makes himself perfectly receptive to the seen or unseen direction of his guru.

All devotees who are regular and faithful in their practice of SRF teachings shall find that their lives become purified and transformed. In their persistence and steadiness, true devotees of this path shall find emancipation. Implicit in the SRF techniques and teachings are the help and blessings of the SRF line of Gurus. Devotees who conduct their

lives according to SRF principles will be blessed with the hidden and open direction of the SRF line of Gurus. The ever-living Babaji has promised to guard and guide the progress of all sincere SRF devotees. Lahiri Mahasaya and Sri Yukteswarji, who have left their physical forms, and I myself, even after I have left the body--all will ever protect and direct the sincere members of SRF-YSS.

DIFFERENCE BETWEEN GURU AND TEACHER

We may have many teachers in the beginning of our spiritual search, but we have only one guru. After he has been found there is no need for other teachers. Those who come to learn from a teacher may be called "students," but the spiritual aspirants who come to a guru for an eternal relationship are called "disciples." Jesus said, "No man can come to me, except the Father which hath sent me draw him" (John 6:44). All true gurus, like Jesus, manifest the universal Christ Consciousness that every man must himself experience in order to go back to the Father. And no man finds a guru unless the Heavenly Father Himself has drawn that disciple to that guru.

Most human souls are truant children of God, who have roamed away from Him and become lost in the wilderness of suffering. Impelled by the scourge of sorrow, such souls begin to yearn for and to have faint glimpses of their lost home of spiritual blessedness. When His errant children begin thus to long for God, and inwardly to pray deeply and strongly for a way out of the conundrum of life, God is touched by their pleas. The Father then sends help in the form of an enlightened (i.e., God-conscious) guru who guides Home these lost seeking souls.

Such a guru, ordained by God to help individuals in response to their deep prayers, is not an ordinary teacher; but is a human vehicle whose body, speech, mind, and spirituality God uses as a channel to attract and guide lost souls back to His home of immortality. We meet various teachers in the beginning, through our vague desire to know truth. But a guru is a living embodiment of scriptural truth and an agent of salvation appointed by God in response to a devotee's incessant petitions for release from the bondage of matter.

It is very difficult to choose the right path for oneself from among the many religious paths and varied religious opinions. Most people who wander from church to church seeking intellectual inspiration fail to find God in this life, for intellectualism is necessary only until one begins to "drink" God, that is, to commune with Him. It is not wrong to seek intellectual inspiration in order to encourage the desire for actual God-contact. But when intellectual inspiration begins to satisfy the seeker (so that he ceases striving to experience actual God-contact), it is detrimental to his progress in Self-realization.

But when a devotee becomes ready, God sends him a guru; because it is easier for the aspirant to follow a living man who embodies truth, or one whom he knows by the testimony of other disciples to have demonstrated truth, than it is to follow only scriptural instruction. A saint, who has reached the divine Goal, whether by the scientific yoga route or by the longer spiritual-prayer way, experiences actual Self-realization.

Through the divine glory of his own soul he beholds God.

A scripture, no matter what records of spiritual truths it contains, is not as useful as a saint, whose life has set an example that others may beneficially follow. There is a vast difference between powerful sulfuric acid and the mere statement of its formula, H_2SO_4 . Neither the formula nor a written description of the power of sulfuric acid can describe adequately its burning vital quality. So scriptural truths that we know only by reading about them are like little insignificant-looking seeds; their power and wisdom-yielding qualities may be recognized only when we see them grown into the huge trees of saintly human lives, laden with fruits of divine love grown in the garden of Self-realization.

The path followed by a man of Self-realization may safely be followed by any spiritual aspirant. Anyone who emulates a guru's life example and his teachings certainly will reach the same goal of Self-realization, whether he follows the yoga highway or the longer way of prayer. Ordinary prayers will not evoke any conscious response from God. To be vital, prayers should be offered in deep meditation, intensely, for many hours continuously, until divine response comes.

Once the relationship of guru and disciple has been truly established, there shall be no more blind spiritual groping; therefore, there should be no further spiritual roaming, nor any parting because of some candid admonition on the part of the guru or for any other reason. Usually there is instantaneous recognition between guru and disciple if they have met before; but sometimes it takes a long time for the disciple to remember consciously that past close friendship, or to recall the forgotten memory of past incarnations together, so long buried beneath ash heaps of ignorance.

SIGNS OF A GURU Just as the state of sleep manifests in the body by certain physiological changes, so the muscles, eyes, and breath all become still during certain states of cosmic consciousness. A true guru has attained cosmic consciousness, and may be known by the following outward signs: his eyes are still and unwinking whenever he wants them to be so; by the practice of yoga, his breath is quiet without his forcibly holding it in his lungs; his mind is calm without effort. If a man's eyelids blink continuously, and his lungs heave like a bellows, and his mind is restless and unconcentrated, and still he tells you that he is in the state of cosmic consciousness, don't believe him any more than you would believe a man who is running hard if he tells you he is peacefully sleeping. A person whose eyes, breath, and mind exhibit restlessness is not in cosmic consciousness. You know better!

A God-realized guru is not developed merely by years of study in a theological seminary, which has attained its end when it has conferred upon its students various degrees in theology. Scholarly titles may be won by men of good memory, but divine character, self-control, and soul intuition are developed only by deep meditation and knowledge of advanced psychophysical methods leading to Self-realization.

Know also that one may not become a guru just by self-choice. A true guru may be ordained only by another God-realized guru to serve and to save others; or else he must hear in reality the voice of God asking him to redeem others. Some men become self-appointed gurus after reading a few occult books and listening to the voice of their own misguided imagination or of their undisciplined subconscious mind.

OBEDIENCE TO THE GURU-- ITS MEANING AND PURPOSE My guru Sri Yukteswar said to me, when he accepted me for training: "Allow me to discipline you; for freedom of will does not consist in doing things according to the dictates of prenatal or postnatal habits or of mental whims, but in acting according to the suggestions of wisdom and free choice. If you tune in your will with mine, you will find freedom." My will had been guided formerly by habits; but when I obeyed my Guru, tuning in my will with his God-guided, wisdom-guided will, I did find freedom.

A real guru is sent by God. To tune in with the guru's will is to find true freedom of one's own will. Teachers who slavishly control their students after a dogmatic pattern destroy in them the power of free will. Such teachers want the student to see only as the teacher sees. Obedience to a true guru, however, does not produce any such spiritual blindness in the disciple. On the contrary, it develops the disciple's "single eye" of wisdom and intuition whereby he may act wisely out of his own free choice. A guru disciplines the disciple only until the latter is spiritually able to guide himself through his own unfolding soul-wisdom.

DEFINITION OF "FREEDOM OF WILL" Very few people know what it means to enjoy real freedom of will. To be compelled to do things by the dictates of one's instincts and habits is slavery. Nor is it true freedom to be good because you have been habitually good for a long time, or to refrain from evil because you are accustomed to shunning wrong actions. Real happiness comes only when your will is guided by soul-discrimination to choose good instead of evil, anytime, anywhere, because you sincerely want good for its own sake. Then you will be really free.

Evil, i.e., ignorant, acts bring us only sorrow. When the influences of hereditary, prenatal, and postnatal habits; and family, social, and world environments all cease to influence your judgment; when you can act, guided solely by your highest inner intuitive discrimination; then only are you free. Until then, "the way of all righteousness" lies in tuning in your whim-guided will with the wisdom-guided will of your guru. By thus harnessing your will to his divine wisdom, you will cease to be swayed by prejudice and error; you will then be guided always by righteousness.

Such tuning in of your habit- and whim-led will with the wisdom-guided will of your guru is far different from mechanical obedience to a spiritual guide who is not a Self-realized man; for although the latter may have been traditionally, religiously, or socially elected to his spiritual position, he may nevertheless be unknown to God! To follow

the spiritually blind unthinkingly is to fall helplessly with them into a deep ditch of error. If you are spiritually blind, to follow an awakened guru is to reach the goal without danger. How can you take away the bandage from your brother's eyes if there is still one over your own?

If a disciple after following a guru for some time should spurn him, then he actually spurns the help sent by God. A guru is not a help for this life only. He makes a spiritual soul-contact with the disciple that signifies: "Let our friendship be eternal, and let us help each other through incarnations until we are both completely emancipated in Spirit." The guru-disciple relationship is not wholly one-sided; sometimes an advanced disciple may help his guru. In such friendship there is no room for selfish consideration or any conditional reservation. Divine friendship and perpetual goodwill expressed between two or more souls gives birth to ever pure, unselfish, all-emancipating, divine love. My Master said to me: "I will be your friend from now through eternity, no matter whether you are on the lowest mental plane or on the highest plane of wisdom. I will be your friend even if you should err, for then you will need my friendship more than at any other time."

When I accepted my Master's unconditional friendship, he said: "Will you give me the same unconditional love?" He gazed at me with childlike trust.

"I will love you eternally, Gurudeva!"

"Ordinary love is selfish, darkly rooted in desires and satisfactions. Divine love is without condition, without boundary, without change. The flux of the human heart is gone forever at the transfixing touch of pure love." He added humbly, "If ever you find me falling from a state of God-realization, please promise to put my head on your lap and help to bring me back to the Cosmic Beloved we both worship."

It was only after we had made this spiritual pact that I began to understand fully the significance of a guru to a disciple. I never found complete satisfaction, comfort, and God-contact until I attuned myself with unconditional loyalty and devotion to the divine consciousness of my Guru.

HOW I FOUND GOD THROUGH MY MASTER

When I went to my Master for spiritual development, I begged him to reveal God to me. A master's word cannot be falsified: it is not lightly given. An hour-long verbal tussle ensued. Then Master's consent rang out with compassionate finality: "Let your wish be my wish."

Sometime after this I became obsessed with a desire to go to the Himalayas, believing that there, in meditation, I would gain the experience of God I had so earnestly sought. I approached Sri Yukteswar for his permission. "Many hillmen live in the Himalayas, yet possess no God-perception." My Guru's answer came slowly and simply. "Wisdom is

better sought from a man of realization than from inert mountains."

His words proved true. I fled the hermitage. When I returned weeks later, Sri Yukteswar showed no sign of displeasure. "Master," I said, "I must have disappointed you by my abrupt departure from my duties here; I thought you might be angry with me."

"No, of course not!" he replied. "Wrath springs only from thwarted desires. I do not expect anything from others, so their actions cannot be in opposition to wishes of mine. I would not use you for my own ends; I am happy only in your own true happiness."

My Master kept his promise of giving me true experience of God. One day I made my way to Master's empty sitting room. I planned to meditate, but my laudable purpose was unshared by disobedient thoughts. They scattered like birds before the hunter.

"Mukunda!" Sri Yukteswar's voice sounded from a distant balcony.

I felt as rebellious as my thoughts. "Master always urges me to meditate," I muttered to myself. "He should not disturb me when he knows why I came to his room." He summoned me again; I remained obstinately silent. The third time his tone held rebuke. "Sir, I am meditating," I shouted protestingly.

"I know how you are meditating," my Guru called out, "with your mind distributed like leaves in a storm! Come here to me." Thwarted and exposed, I made my way sadly to his side. "Poor boy, mountains could not have given you what you want." Master spoke caressingly, comfortingly. His calm gaze was unfathomable. "Your heart's desire shall be fulfilled." Sri Yukteswar seldom indulged in riddles; I was bewildered. He struck gently on my chest above the heart. The experience that followed I have described in detail in my autobiography.

My breath stopped and yet I was fully conscious. My ordinary frontal vision was changed to a vast spherical sight, simultaneously all-perceptive. Through the back of my head I saw men strolling far down Rai Ghat Lane. The roots of plants and trees appeared through a dim transparency of the soil; I discerned the inward flow of their sap. An oceanic joy broke upon the calm endless shores of my soul. I felt God as exhaustless Bliss; I saw His body as countless tissues of light. Such joy! Such bliss! Many prophetic realizations that came to me during this experience actually came to pass afterward. I could penetrate the minds of others and see what they were thinking.

Suddenly the breath returned to my lungs. My Guru was standing motionless before me; I started to drop at his holy feet in gratitude for the experience in Cosmic Consciousness that I had long sought. He held me upright, and spoke calmly and unpretentiously:

"You must not get overdrunk with ecstasy. Much work yet remains for you in the world. Come, let us sweep the balcony floor; then we shall walk by the Ganges."

He wouldn't let me even thank him for the realization he had given me, but with all my soul I bow to him. That sacred experience was not imagination. I knew that Master had given me the experience of actual perception of God.

The disciple who concentrates and really wants truth is the disciple who gets his desire. If a guru has one disciple who knows God, that is greater than having thousands of disciples who just talk about God. I am interested in souls who really want to drink God from the fountain of Spirit; who will be able to say, with the conviction of their own experience, that they are always happy in the consciousness of God.

GOD'S INFINITE LOVE

Try to find impersonal divine love for all through devotion to a perfect, wise, Christlike guru. He will show you how to behold, through the portals of your devotion to him, the vast territories of God's infinite love.

In the name of God many people assume an attitude of indolence, but they will never find God that way. Others avoid silence and want to work all the time. Neither will they find God. But when you tune in with the wisdom of a great teacher you will find God. Your part is to awaken your desire, then whip your will into action until it can follow the way of wisdom that is shown to you.

AFFIRMATION

I will break the limitations of restlessness, and limitlessly expand the power of my meditation until the universal Christ Consciousness may manifest through me.

Self-Realization Fellowship Lesson

"Thy Self-realization will blossom forth from thy soulful study"



S-2 P-52/1

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3880 San Rafael Avenue, Los Angeles, California 90065

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LESSON SUMMARIES

INTRODUCTION As you dive more deeply into the ocean of meditation and forget the wave of your own little body, your consciousness expands, until the realization comes to you of your oneness with all nature and with God. The bliss of God consciousness merges into universal love. God is Omnipresent--you are one with the Father.

In this realization you come into harmony with the unchangeable laws of God, so that you no longer injure yourself and others by transgressions against your divine nature. For whatever you do to others you do also to yourself. As water seeks its own level, so the individualized Spirit in man is always, either consciously or unconsciously, struggling to attain once again oneness with its Source. You dissolve the barriers of finiteness when you consciously tune in with the laws of the cosmos.

LESSON NO. 27 Concentration means to free the attention from objects of distraction and to focus it on one thought. One may concentrate on any subject, whether spiritual or material.

Meditation is that form of concentration by which one disengages the attention from distracting sensations and thoughts so that it may be applied unreservedly to God. One does not meditate on money, but solely on God. Withdraw the mind and energy in order to use them in meditation upon God. Deeper and deeper meditation produces more and more of the ever joyous quality of Spirit.

An advanced student who is engrossed in the ever new, ever increasing joy of meditation is always satisfied, and does not chase after the will-o'-the-wisp of false and useless desires. The experience of divine joy develops a taste for the finer pleasures that lead to happiness, and thus lessens the desire for grosser pleasures. Divine joy never produces an apathy to any right exertion; it enables one to help others in every way.

The theological way of prayer and unscientific meditation is the "bullock cart" way of reaching God, requiring many incarnations. The true meditative way, as taught in the SRF Lessons, is the airplane way--the short route to God. The entire body becomes saturated with peace and energy, owing to the contact with God in meditation.

Keep your daily engagement with Bliss-God in the temple of meditation. Form the habit of meditation by meditating a little at first, then longer, with ever increasing depth and intensity, until you can meditate automatically and willingly.

Don't use valuable time in performing trifling duties at the cost of your more important duties to God. The world is full of persons who painstakingly keep insignificant daily engagements but entirely forget their highest engagement with meditation. Individual and group meditation both are desirable. They both recharge the soul with God. In addition, group meditation also recharges the mind with the vibrations of the spiritual convictions of other souls.

Putting off meditation until tomorrow is a great delusion. By the silently talking, inwardly directing, consciously guiding, ever increasing joy in deeper and deeper meditation (as in no other activity) God is manifest; that is, if you retain the joyous aftereffects of meditation throughout the day, or part of the day, you will see that this joy will correctly guide you in everything. Saints are guided by this joy, in the consciousness of which no erroneous actions are possible. Retain the acquired joy of meditation throughout the day.

Long meditations produce a habit of meditation, and depth or intensity of meditations gives you the contact of God. Meditate intensely when you have only a little time. Meditate intensely and long in order to become an adept. In intense and long meditation you will have many wonderful spiritual experiences. Don't spill the milk of silence after gathering it in the pail of your concentration. You should remain calm and retain that silence within, ready to use it during trials and to convince God that you love Him as the only real joy.

Doubt or no doubt, restless or calm, result or no result keep meditating daily; but try to increase the depth of it, and you will get results. If you meditate deeply for eight years, you will never give it up. If you increase the depth of meditation and feel the joy more and more, unwholesome sense pleasures will gradually lose their appeal for you as you compare them to the delightful taste of meditation. After the negative state of silencing the mind is reached, meditation gives positive conscious contact with God as ever new joy, light and the cosmic sound of Aum.

Silence signifies the stilling of thoughts as well as muscles. When muscular restlessness and thoughts of wisdom-killing mental restlessness cease their danse macabre, God enters the temple of quietness. "In the temple of silence, God comes." When your mental temple is silent, free from thoughts and restlessness, then God comes. Meditation is the real panacea by which you can permanently cure yourself of the daydream of matter and all its evils, and realize yourself as pure Spirit.

LESSON NO. 28 Meditate in a secluded place if you can arrange it;
 but in whatever place you choose, meditate intensely.
Develop introspection about every good experience. You don't have to seclude yourself in a cell like a monk. Meditate deeply and retire

within the cell of your deep thoughts--in silence.

In ordinary prayer, while many of the movements of the body are stilled, the thoughts go on with their dance of restlessness. It is important to close eyes and ears in order to prevent the optical and auditory nerves from sending disturbing sight and sound sensations to the brain.

In sleep, you shut off all the five senses: touch, smell, taste, sight, and hearing. That is why you sleep free from disturbances. In meditation, you consciously switch off the five sense telephones and feel eternal ever new Bliss. Keep the muscles and limbs quiet. You should use personal zeal to meditate deeply, setting aside all mental and physical resistance.

Prayer is the unscientific way of contacting God. Some people keep their bodies outwardly still, but their minds are running in all directions, owing to the distracting sensations coming through the connected sense telephones of touch, smell, and so forth. In meditation you still your muscles and limbs, and then--by deepening attention and by the concentration technique--you switch off the life energy from the five sense telephones so that sensations cannot reach the brain.

Just as the tree is hidden in the small seed, so is the divine knowledge of Omnipresence hidden in the soul. By looking at the small body through the mind, the soul becomes identified with physical limitation. Being identified with the appetites of the body, the soul becomes body-bound and forgets that it is the reflection of Omnipresent Spirit. By meditation, one learns the art of transferring the attention from the finite body to Infinity. The soul is withdrawn from the body and made to unite with Spirit, or Omnipresence.

There are three ways of progressing toward Cosmic Consciousness:

1. The social way of sympathizing with and learning to love your family, neighbors, country, all races--white, dark, red, yellow, brown--and the whole world as yourself.
2. The way of mental and physical discipline, learning to control the body, mind, and feelings, to maintain mental equanimity regardless of outer circumstances.
3. The spiritual way of meditation, whereby one lives in complete control of the senses and of the life force in the body, switching the consciousness and will power off and on again at will in the spine, and taking the consciousness out through the medulla oblongata to the Infinite.

Learn to switch the consciousness on and off from the body, the spine, and its six plexuses. When you realize that your soul exists without breath, then your life force will not have to depend upon oxygen to keep you alive. The life force released from the bondage of breath can retire through the plexuses and medulla oblongata into the Spirit,

without feeling the sensation of suffocation.

LESSON NO. 29 The reason for facing east during meditation is that magnetic solar currents help to recharge the body and to draw more energy into the brain with the inwardly flowing life energy during meditation. Facing east helps one to relax, to discharge life energy from the muscles and to send it into the brain. Sitting on a blanket prevents the earth current from tugging at the life force, keeping it sense-bound when the devotee is trying to relax during meditation.

Read again the quotations and explanations: "In the beginning--God" (John 1:1). "Behold...to him" (Revelation 3:20). Patanjali: "Meditate on Om...(manifestation of creation)." "I was in the Spirit...as of a trumpet" (Revelation 1:10). "These things saith...God" (Revelation 3:14). "And I heard a voice...harps" (Revelation 14:2).

Science tells us that all matter is vibrating, that substances produce sound. All creation is vibrating with the intelligent vibration or energy of God, the Creator of all things. Science tells us that all vibrations produce sound; the cosmic intelligent vibration produces not only sounds that can be heard with the limited power of the ears, but also sounds of such subtle vibration that they may be heard only by intuition.

Cosmic Sound passes through everything, through every human being. By closing the ears and ignoring distracting physical sounds outside and inside the body, one may hear by intuition this omnipresent cosmic sound of Aum and may contact God as Intelligent Cosmic Vibration.

As the consciousness of the devotee rises above all physical sounds, and astral sounds (heard with closed ears), he hears the ever expanding Aum sound. His consciousness, concentrated upon this sound, gradually expands and ultimately becomes one with the Cosmic Sound or Aum, or Amen, or Holy Ghost, or Holy Vibration.

Jesus spoke of the Holy Ghost--the Holy Vibration, the God-guided sacred vibrating sound or word, or Aum--as the abode in which his Christ Intelligence was encased. Whosoever will listen to this sound--and gradually, by higher techniques and years of meditation, will persist in becoming one with it--will feel the Christ Intelligence vibrating in Cosmic Creative Sound. This is the real "Second Coming" of Christ.

The Universal Christ Intelligence manifested itself in the body of Jesus, and can come again in any devotee's consciousness, provided he expands his mind by making it one with the Cosmic Sound, or Holy Ghost (heard by practicing the Om meditation technique), in which the Christ or Universal Intelligence is hidden.

THE TECHNIQUE Facing east, sit in the correct meditation posture on a woolen blanket, close your eyes and place the little fingers over the outer corners, then close your ears with your thumbs. Keep your gaze fixed at the point between the eyebrows. Mentally chant "Om." Listen to the oceanlike roar of Om after you have deepened your concentration so that you have banished physical and astral sounds.

Merge in this "word" (vibration, sound), or Holy Ghost, and bring Christ (the Kutastha Chaitanya of the Hindu Scriptures) a second time--in your own consciousness.

The above meditation should be practiced intensely upon waking in the morning and before going to bed at night, and during leisure hours. Morning, 10 to 30 minutes; night, 30 minutes to one hour; and any other time you can spare, for 15 minutes to one hour. Be regular in your practice. The more you practice, the more you will like it. Even though you may feel distracted, do not give up your effort, but go on meditating deeply and regularly, gradually increasing the time, and you will fall in love with the Cosmic Sound.

During the time that you are listening to Om you are consciously contacting God. That is the time to pray. When you pray, believe that your prayer is heard; but do not feel resentful if God does not grant an immediate answer to your prayer. If you depend entirely upon God and do not doubt because He apparently ignores your prayer, then He will mysteriously answer your prayers.

INTRODUCTION TO REVIEW QUESTIONS

The following questions are designed to help you in your review. After you have studied the summaries of this installment, and have gone over the corresponding Lessons, write out the answers to the following questions from memory. When you have written them all, go back to the Lessons and check on your answers. Keep these answers yourself, and refer to them again from time to time. They will be an index to your spiritual progress and understanding of the teachings. (Answers may all be found in Lessons or Summaries.) This is the first of four sets of review questions covering the Lessons in Step 2. The questions in this first set cover Lessons 27 through 29.

REVIEW QUESTIONS--STEP TWO

(FOR YOUR PERSONAL REVIEW ONLY: NOT TO BE SENT TO MOTHER CENTER)

Lesson 27

1. What is your most important engagement?
2. How do you know in meditation that God is manifesting Himself?

Lesson 28

1. Why is seclusion the price of happiness?
2. How can the omnipresent soul become confined in a little mortal body?
3. How can one regain the knowledge of the soul's omnipresence?
4. Describe the three ways of attaining Cosmic Consciousness:
 - (a) the social way
 - (b) the way of physical and mental discipline
 - (c) the spiritual way of meditation

Lesson 29

1. Write a few of the quotations in the Christian Bible and the Hindu Scriptures that refer to the Om sound.
2. Why should you sit on a woolen blanket during meditation?
3. Describe the position that is assumed in order to practice the Om technique.
4. Describe the technique itself.
5. What is the value of group meditation?



Self-Realization Fellowship

Founded in 1920 by Paramahansa Yogananda

INVITATION TO APPLY FOR KRIYA YOGA

Students who have completed Steps I and II of the Self-Realization Fellowship Lessons; who have practiced regularly the basic techniques therein (Energization Exercises, Hong-Sau, and Aum); who revere the Gurus of this Society as their eternal link with the Infinite Father and sincerely desire to embrace the teachings of Self-Realization Fellowship as the religion they live by; are now eligible to apply for instruction in the greatest of the Self-Realization techniques: Kriya Yoga.

This spiritual "pearl of great price," once known only to great rishis and ascetics, and inaccessible for centuries during subsequent materialistic ages, was rediscovered by Mahavatar Babaji, and in the nineteenth century was brought within reach of all truth-seekers through the instrumentality of the Self-Realization Fellowship line of Gurus: Mahavatar Babaji, Lahiri Mahasaya, Sri Yukteswar, and Paramahansa Yogananda.

The reappearance of the ancient science of Kriya Yoga is a definite response from God to the intense spiritual hunger within men's hearts today. Those who practice Kriya Yoga with devotion will quicken their spiritual evolution and eventually free themselves forever from the threefold sufferings of man: physical disease, mental inharmonies, and spiritual ignorance. Quoting from the Bhagavad Gita (Chapter II:40), Babaji said, of Kriya: "Even a little practice of this religious rite will save you from great fear."

When a master accepts a disciple, he gives the disciple diksha or initiation, usually a mantra or a spiritual technique of some kind. In applying for the sacred Kriya Yoga Technique, students should understand that it is the diksha or spiritual initiation of the Self-Realization Fellowship Gurus, and that to accept it signifies entering the guru-disciple relationship with Paramahansa Yogananda and his line of God-realized Masters.

A sacred bond of mutual love and loyalty is established between guru and disciple. It means that the disciple recognizes the guru as the agent sent by God to liberate the disciple from the toilsome path of incarnations and to introduce him to God. It means that the guru, through his diksha, gives the disciple a spiritual key with which to unlock the cerebrospinal doors behind which the soul consciousness has long remained hidden, and thus prepare himself, with the guru's ever-present inner help and guidance, to meet his Heavenly Father-Creator.

The solemn promise of our Guru to introduce the Kriyaban (Kriya Yogi) to God is an eternal bond, a divine responsibility; and according to the spiritual law, must be reciprocated by the equally solemn promise of the disciple to follow faithfully the precepts of his Guru. The applicant for Kriya Yoga therefore pledges his unconditional love and loyalty to our Guru Paramahansa Yogananda, and accepts the spiritual discipline of steadfast daily practice of Kriya Yoga and of the Guru's other teachings in the SRF Lessons.

SRI MRINALINI MATA, PRESIDENT

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IN INDIA: YOGODA SATSANGA SOCIETY OF INDIA

Chapter 26 of Yoganandaji's Autobiography of a Yogi, which tells about Kriya Yoga and the role of the Self-Realization Fellowship Gurus; and Lesson 51, which further explains the guru-disciple relationship, should be thoughtfully reviewed by all students desiring to become Kriya Yoga disciples of our Guru.

TO RECEIVE THE KRIYA YOGA LESSONS

So that the Mother Center can determine your eligibility for Kriya Yoga, we ask that you send us your answers to the attached Personal Report. In addition, please sign and return the Application and Pledge for Kriya Yoga.

As soon as your application has been approved, you will be sent the series of nine Lessons on Kriya Yoga (temporarily interrupting the regular Lessons). You will also be eligible to attend a Kriya Yoga initiation ceremony.

KRIYA YOGA INITIATIONS

Kriya Yoga initiation is given several times a year at the Mother Center; invitations are sent periodically to students receiving the Lessons. Those who are unable to come to the Mother Center may have an opportunity to receive initiation at a ceremony conducted by a visiting minister. Announcements of such initiations in other cities are sent to all students in surrounding areas. With the exception of the annual announcements sent out in January (which go to graduate as well as active students), these notices are mailed only to students currently receiving the Lessons. Pledges and Personal Reports of those wishing to attend Kriya Yoga initiation ceremonies must be received and approved by the Mother Center several weeks before initiation.

Although attendance at a Kriya Yoga initiation ceremony is certainly of great spiritual benefit, and we urge all eligible students to attend if they possibly can, there are nevertheless many students who cannot come. To these devotees we want to say that the complete Technique of Kriya Yoga is given in the Kriya Lessons, and the link with the SRF Gurus is fully established by the signing of the Kriya Pledge and by faithful practice of the Kriya Technique.

No circumstance of time or place can deprive you of the blessings and divine aid of our omnipresent Gurus. They know what is in your heart, and you can attain the highest goal of union with God if you tune in with them by devotion and faithfully follow the teachings they have given.

Please do not feel that you are required to apply for Kriya Yoga at this time, as that course remains open to you at any time you so decide in the future. But if you feel you are ready to take this important step now, we invite you to fill in the attached application and pledge and mail it to us, together with your personal report. If you wish to wait before applying for Kriya Yoga, you may still submit your personal report to the Mother Center now so that you may receive guidance in your practice of the techniques.

APPLICATION AND PLEDGE FOR KRIYA YOGA

Having faithfully practiced the Self-Realization Fellowship Energization Exercises, the Hong-Sau Technique, and the Aum Technique for a period of at least six months, and desiring to enter the guru-disciple relationship with Paramahansa Yogananda and the line of Self-Realization Gurus, I wish to apply for instruction in Kriya Yoga.

(Please check applicable boxes below:)

My personal report on the

above techniques () has already been sent to the Mother Center
 () is enclosed

Upon acceptance of my application for Kriya Yoga, I signify my promise to honor Christ, Krishna, and the line of Gurus of SRF, and to be loyal to their teachings as given through Self-Realization Fellowship. I reverently affirm the following:

SELF-REALIZATION FELLOWSHIP KRIYA YOGA PLEDGE

Heavenly Father, Jesus Christ, Bhagavan Krishna, Mahavatar Babaji, Lahiri Mahasaya, Swami Sri Yukteswar, and our guru, Paramahansa Yogananda: I bow to you all.

I will practice Kriya Yoga faithfully and regularly to the best of my ability.

I will not reveal its techniques to anyone without written permission from the Mother Center of Self-Realization Fellowship at Los Angeles, California.

In my path toward God I accept you as my Gurus, O Jesus Christ, Bhagavan Krishna, Mahavatar Babaji, Lahiri Mahasaya, Swami Sri Yukteswar, and Paramahansa Yogananda. To God, and to you, my Gurus, I offer my unconditional devotion and loyalty.

With this spiritual baptism of Kriya Yoga Initiation I now become a member of Self-Realization Fellowship, and pledge that I will do my best to exemplify the ideals and promote the aims of this path.

(Date--spell out month)

(Signature)

(Name--please print) (Reference Number)

(Street)

(City, State, Zip Code) (Country)

PERSONAL REPORT TO THE MOTHER CENTER
STEPS I & II

Your answers to the following questions will help Self-Realization Fellowship to offer guidance in your practice of the basic spiritual techniques that our guru, Paramahansa Yogananda, has given. It will also help us to determine your eligibility for Kriya Yoga, if you are applying at this time. Before you complete the questionnaire, please review the *Lessons* on the basic techniques to be sure you are practicing them correctly. NOTE: Each companionate student should submit a separate report.

Please type or print clearly.

A. PRACTICE OF TECHNIQUES

1. Outline briefly the main points to be remembered when you practice the 38 *Energization Exercises* (Lesson 8A).

2. Describe in your own words how you practice the *Hong-Sau Technique*. Outline briefly the main points to be remembered.

3. Describe in your own words how you practice the *Aum Technique*. Outline briefly the main points to be remembered.

B. SPIRITUAL ROUTINE

1. Are you practicing the basic techniques daily? (NOTE: It is important that one be practicing these techniques regularly before proceeding to the advanced method of Kriya Yoga.)

Energization Exercises (all 38?) _____ Hong-Sau Technique _____ Aum Technique _____

2. Describe in detail your daily spiritual schedule of Energization Exercises, meditation, and spiritual study. (Include any longer-than-usual meditations, or times set aside for greater spiritual effort.)

(OVER, PLEASE)

3. For how many months have you been practicing the basic techniques regularly?

Energization Exercises _____ Hong-Sau Technique _____ Aum Technique _____

4. Are you presently including any other spiritual practices in your daily routine or regularly participating in the activities of any other metaphysical or religious society?

C. State briefly what the teachings of Self-Realization Fellowship mean to you, and what effect or influence the teachings and techniques have had on your life.

D. Explain what it means to you to establish the guru-disciple relationship with Paramahansa Yogananda and the Self-Realization Fellowship Gurus (to be answered by those who wish to apply for Kriya Yoga *diksha* now).

NOTE: *Self-Realization* magazine and other SRF publications occasionally print excerpts from students' letters indicating the benefits they have received from practicing the Self-Realization teachings. No names are ever used; only initials (and name of city and state), e.g., M.J., Boston, Massachusetts.

Would you be willing for Self-Realization Fellowship to quote any statement made by you in this personal report, for the encouragement of other students on the path?

() Yes () No

Name (please print)	
Address	
City	State
Zip (postal) code	Country
Telephone Number (include area code)	
Reference Number	

Self-Realization Fellowship Lesson

"Thy Self-realization will blossom forth from thy soulful study"



S-2 P-52/2

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LESSON SUMMARIES

LESSON NO. 30 The meaning of Om: Spirit is the Absolute (without creation)--ever-existing, ever-conscious, ever-new joy (without vibration). Spirit projects Cosmic Intelligent Vibration, or the activating principle of creation, out of Itself. Though transcendental, Spirit in relation to creation is called "God the Father." God manifests first as Cosmic Intelligent Vibration. This Cosmic Intelligent Vibration manifests Itself in three forms, as follows:

- (1) Ever-existing, ever-conscious, ever-new Joy as the intelligent guiding force of the material vibratory universe;
- (2) Intelligent cosmic energy;
- (3) Intelligent cosmic sound, or Om.

The devotee contacts God tangibly in meditation as:

- (1) Ever-existing, ever-conscious, ever-new joy;
- (2) Visible intelligent cosmic energy, which is the creator of electrons, atoms, and molecules, and all the tissues of matter;
- (3) Cosmic energy epitomized and condensed in the spiritual eye, with an opal blue center studded with a palpitating silver star and surrounded by a golden ring.

These three lights are the symbols and abode of:

- (1) Cosmic Vibration (golden ring);
- (2) Christ Consciousness (opal blue);
- (3) Way to Cosmic Consciousness (silver star).

In other words, seeing the spiritual eye is not enough. Through continuous practice one must be able to hold it steady until one can finally pass through the starry door into the realm of Cosmic Consciousness.

When the devotee is not disturbed by any restless thought and is in ecstasy, his consciousness and astral body can penetrate the telescopic golden ring of the spiritual eye and behold and feel all the primal energy as it explodes into grosser forms as electrons and atoms of the material universe. To know the mystery of the golden ring is to know the mystery of all matter and enter the factory of creation. To enter the blue telescopic eye is to be aware of Christ Consciousness, existing in every unit of Cosmic Energy.

The Om vibration is felt only when the breath is partially still. Often when Om is heard, the spiritual eye is seen at the same time if restless thoughts do not disturb the mind. Then the Cosmic Vibration appears as the different lights and different sound vibrations of the cerebrospinal plexuses. Beginning at the base of the spine, we have the coccyx (representing earth); the sacral (water); lumbar (fire); dorsal (air); and cervical (ether). Above these, at the base of the skull, is the medulla oblongata or "mouth of God," the distributing point for Cosmic Energy. Directly connected by polarity with the medulla center is the spiritual eye (Christ Consciousness center), located at the point between the eyebrows. The earth center vibrates with the sound of a bumblebee. This is the "baby Om." The water center vibrates the sound of Krishna's flute; the fire center, that of a harp; the air or vital center, a deep gong bell; the ether center, rushing waters or the sound of a distant sea. The medulla-Christ Consciousness center vibrates a symphony of all the other sounds commingled, the oceanic roar of the Cosmic Om Vibration.

When the advanced devotee easily hears the astral sounds (it may require long years of practice), he begins to see the lights of the different plexuses and to identify his consciousness with their vibrations. Then he can prove beyond a doubt, tangibly and definitely, that God is the ever-new, ever-increasing joy of meditation. There is nothing else, no experience that man can encounter, that will result in the perception of ever new joy, except meditation. In nothing else will you truly feel God. Meditate deeper and deeper and you will contact God as ever new joy.

The Om sound is different from ear noises or blood vibrations. It is the reflection of the sound that emanates from omnipresent vibrating creation. When you hear a sound in a room, you can hear it in every part of the space in that room, either beneath, above, on the left, or on the right. Hence, by listening to the oceanic roar of the Om sound, one gradually extends his consciousness from the body to encompass infinite space in the hall of omnipresence.

Listening to the Om once or twice isn't sufficient. One must feel and expand one's consciousness with this sound in all space. It is very important to listen regularly and daily for the Cosmic Sound in its perfect clearness. It is best to do this by closing your ears, as taught in previous lessons, even though you may also hear this sound with open ears.

One hears the Cosmic Sound when the ears are closed, either at once (if one is fortunate because of prenatal good karma), or by listening to one sound at a time in the right ear when both ears are closed by the thumbs. After you have contacted God in this way for some time as the cosmic sound and joy of meditation you should pray earnestly.

LESSON NO. 31 Concentrate upon the inner eye in order to become thoroughly acquainted with it. Keep your vision fixed there often during the day and during all leisure periods.

REMEMBER:

- (1) The conscious mind works through intelligence operating through gross senses.
- (2) The subconscious mind works through intuition operating in dreams and inner organs.
- (3) The superconscious mind works through intuition enjoying the undiluted, undisturbed joy of meditation.

Just as films, electricity, operator, and screen are necessary to show movies, so the relaxed concentrated energy in the head, the darkness of the subconscious mind as a screen, and the mental films of experiences are necessary to produce dreams. The visibility of motion pictures depends upon the darkness of the room; similarly, the darkness of closed eyes and subconscious mind are necessary for the experience of dream movies.

Dreams are not all true; neither is all news true. There are true and false comedies, and true and false tragedies; dreams are also sad or joyous, fact or fiction. True dreams appear when one is in the passive semi-conscious or subconscious state. Visions are perceived consciously during the conscious state of superconsciousness or ecstasy of meditation. Both true dreams and visions are true to life, verified sooner or later. Reread the various significances of phenomena perceived in dreams.

LESSON NO. 32 You can find your vocation in life by analyzing your early habits and inclinations, which are uninfluenced and undistorted prenatal tendencies. Destroy the undesirable ones and feed the desirable ones, for by feeding already prenatally cultured habits, you can succeed quickly in this life. You can succeed in anything if you use your reason and will power continuously by increasing your powers through constant contact with the Absolute in meditation.

LESSON NO. 33 The meaning of "chemistry of feeling": as an ignorant man does not know how to melt crude ores and refine gold for various uses, so the unwise individual does not know how to convert crude feelings into useful powers. Become a spiritual chemist by harnessing the power of love, hate, and anger into useful, not destructive, channels. You can use hate constructively as follows: "Hate sin and you will have self-control. Hate the sinner and you will be forsaken by God and His divine law of love."

The similarities between physiological and psychological chemical combinations are as follows: Just as the former need to be combined and treated with various agents to produce certain results, so in mental chemicalization you must choose the mental ores that should be mixed together, and melt them with the fire of practice and concentration; then you will have good results. To become a mental chemist is to be a "spiritual millionaire," who knows how to purify and use the mental ores hidden in the consciousness.

Good or bad traits are fed by attentive repetition of good or bad

habits through good or bad company outside, or good or bad thoughts inside.

Seek happiness more in God than in material things, then happiness will be lasting.

LESSON NO. 34 God ceases to bestow His gifts on those who spend only for themselves, but if you spend freely for God's work, you will please the Giver of all gifts. He will see that you are never in need of anything.

Practice the stomach exercise twenty times any time the stomach is empty, but not until three or four hours after a meal. To keep well and prevent chronic digestive troubles, it is important to eliminate all impurities.

Walking and running exercises will keep you young, with a strong heart. Practice them conscientiously as long as you can do so without strain.

Avoid overeating, wrong eating, overindulgence in any sense enjoyments, and lack of exercise. Take frequent sunbaths. The sun is the physical life-giver and material viceroy of God on earth. Be sure to bask in his warm, vitalizing mercy.

Practice exercises 1, 2, 3, and 4. Practice the exercise for strengthening the spine, healing headaches, increasing brain power, and invigorating the nerves and eyes.

LESSON NO. 35 In this Lesson you learned that the creative impulse is a natural and mighty force which can be directed into several channels, and can be used either for the highest good (by awakening the powers of spiritual perception) or can be allowed to destroy one by its wrong use.

Creative energy should not be promiscuously dissipated, when it can be used for the creation of a physical child, or for creating spiritual children of wisdom and genius by engaging the mind in lines of art, literary work, invention, or whatever one wishes to accomplish. This is what is meant by directing the creative energy into brain channels. Realize the power of the mind over the body. Because of habitual wrong thinking for generations, and through lack of correct instruction, most people do not know that the creative energy is a force that can be directed either upward or downward by the power of mind and will. This force is not to be suppressed, but directed and controlled. Both exercise and dieting are essential to the technique of control of this instinct. Very little or no meat should be eaten.

Married people should remember that their union is meant principally for spiritual reunion of souls, and not as a license for sense satisfaction. Love flourishes in trust, forgiveness, and respect. During the moment of sperm and ovum union, when a life current is generated and a door is opened for disembodied astral souls to enter, husband and wife may invoke good souls to come to them by raising the vibration of their

consciousnesses and directing the holy work of creating by keeping the thought forces focused between the eyebrows. Carefully study the techniques of sublimation and transmutation as given in this Lesson.

Through meditation, unmarried people can learn to sublimate the emotions and unite the creative nature force with the soul force, thus creating within themselves a mighty magnetism, which will draw to them their soul's companion if they wish to marry; or through which they can rise to the highest spiritual perception and achieve true genius.

LESSON NO. 36 Remember, happiness comes by living each moment, among all the struggles and problems of life, with an attitude of unshakable inner happiness, and not by helplessly seeking a happiness which is always just out of sight around a corner. Happiness depends chiefly upon the inner conditions created by one's own mind.

Pure love, peace, joy, wisdom, kindness, happiness in serving, and bliss in meditation are transmitted through the nervous system to the outer body and environment. Good health, an efficient mind, the right work, and wisdom are important to the growth of happiness. Keep the secret river of joy flowing beneath all the hard and rocky trials of life. (All physical pleasures are the result of outer stimuli registered through the body and the senses. These stimuli promise much, but the pleasure they give is temporary, ending in suffering and sorrow.)

Environment and the company one keeps are of paramount importance all through life, but for a child in its formative years they are of special importance. Children are born with prenataally acquired tendencies that may be either fostered or suppressed by environment. Habits are formed during the early years of life; and if you happened to cultivate the habit of indulging in sense pleasures you think that you prefer them, until you learn through meditation to understand and feel the superior joys of the inner life. It is never too late to begin cultivating the peace and bliss attained in meditation. Do not ignore the obstacles in the way of your happiness. Meet them calmly and understandingly, and strive to remove them intelligently. Meditate deeply. Do not ignore the barriers in the way of your progress. Face them fearlessly, understandingly; destroy them with the sword of divine wisdom. Meditate. Do not wait until dire calamities awaken you. Wake up now and make the effort before you crash at the bottom of the hill of life. Bathe yourself in the ocean of peace and joy, and carry that peace and joy with you in all your activities.

REVIEW QUESTIONS--STEP TWO

(FOR YOUR PERSONAL REVIEW ONLY: NOT TO BE SENT TO MOTHER CENTER)

Lesson 30

1. What is the purpose of listening to the Om?

Lesson 31

1. How do the (a)consciousness, (b) subconsciousness, and (c) super-consciousness work?
2. How are dreams made?
3. What is the difference between dreams and visions?
4. What dreams are indicative of spiritual development?

Lesson 32

1. Why are trials sent to you?
2. How can you find your vocation in life?

Lesson 33

1. Give a few examples of how you can combine two or more feelings to produce new feelings.
2. What feeds good and bad habits?

Lesson 34

1. (a) What are the two stomach exercises given in the Lesson?
(b) What are their benefits?
2. What is the walking exercise?
3. Describe some of the healing exercises that you have found helpful.
4. What is the value of sunbaths?

Lesson 35

1. (a) What are the rules one should follow in order to regulate the creative impulse?
(b) Describe the specific technique given for transmuting the creative impulse.
2. What is the true purpose of marriage?
3. How may married people invoke good souls to be born to them as their children?

Lesson 36

1. (a) What is the source of true happiness?
(b) of false, temporary happiness?
2. Can one be happy in the midst of failures and difficulties?
3. Why is good environment important?
4. Why must one work for God?

Self-Realization Fellowship Lesson

"Thy Self-realization will blossom forth from thy soulful study"



S-2 P-52/3

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LESSON SUMMARIES

LESSON NO. 37 Remember, God wants His children to enjoy health and happiness, but because they disobey the first law, which is to live in harmony with God's laws, they keep on suffering. People cannot escape the effects of their transgressions by pleading ignorance of the law.

Stop breaking the hygienic and mental laws of well-being; sorrow and disease are caused by such transgressions against spiritual laws. Only an adept who has risen above material law, one who exists in such a high state of consciousness that he can drink deadly poison without any ill effect, can afford to disregard the hygienic and other natural laws of this plane of existence.

Divine laws have to be comprehended by concentration, meditation, and intuition. The light of God's presence felt in the body drives away dark ignorance. Wake up and tune in with God's laws.

All human curative methods are limited. God's is the only unlimited healing power. By realizing, "I and my Father are one," through conscious contact with God; by praying with utmost devotion and a bursting soul until you actually feel His presence and are absolutely sure He replies to you, you can banish all disease. But do not give up if He does not seem to respond to you at once. Seek God persistently and unceasingly, with intelligence and devotion, knowing that He will not fail to listen to your soul-calls. Pray until you feel your oneness with the light of the Divine Presence; then claim your divine birthright of perfect health and happiness.

LESSON NO. 38 "Man shall not live by bread (good food chemicals) alone, but by every word (life energy) that proceedeth out of the mouth of God (flows into the body of man through the medulla oblongata)" (Matthew 4:4).

Strong will is an essential factor in pulling energy into the body from the conscious cosmic rays surrounding it. These rays of God's perfect light are threefold--health rays, faculty rays, and wisdom rays, which affect respectively the physical health, mental equanimity, and soul enlightenment of man.

Man must open the channels by self-effort, for he is an independent

child of God with the privilege of free choice to enjoy his sonship in health, power, and peace, or to close the windows against the light. No one would willingly choose suffering and misery in preference to peace and happiness. Therefore, ignorance is the barrier which must be destroyed. Ignorance is the weed that grows rank in the garden of most human lives, crowding out the good seed. It must be overcome by the stronger vibrations of unflinching will power and determination. Plow your mind with concentration, and water the good seed with faith. Then, warmed by the vital light of love and by your efforts to fulfill the law, all disease will vanish. Darkness cannot exist where light is.

The unlimited power of God is working behind all methods of healing, whether physical, mental, or vital. This fact must never be forgotten, for if one depends upon the method and not upon God, he automatically hinders and limits the free flow of the healing power.

Practice regularly the Recharging Exercises. They have an automatic effect in dislodging physiological and spiritual diseases.

Study carefully the technique of vital healing in this Lesson; also the technique of mental healing. Learn the techniques and practice them. Live in harmony with God's laws so that you may experience and know for yourself that the law fulfilled gives you freedom.

Practice self-control, meditate, and receive God's gift of health and happiness, which God wants all His children to enjoy.

LESSON NO. 39 Modern man can learn a great lesson from the ancient sun worshipers who recognized the great healing power and life-giving rays of the sunlight. The sun is the vitality of the atmosphere and the earth forces.

The life force in the body must be kept alive and alert. We must keep open the channels through which the two great stimulants of the life force operate. Sunlight is an outward agent of stimulation, and thought is the inner, mental, secret key that opens the avenues of vitality and stimulates the life force. Keep the way clear for the sunlight to unite with and chemically react upon the life force, by keeping open the pores of the skin with frequent bathing and rubbing, by wearing loose clothing, exercising out of doors, and by frequent exposure of the body parts to the direct rays of the sun.

The secret, invisible means of vitalizing your body by thought is persistence in thinking that vitality is flowing into your body, especially when it is weak. By joyousness and interested attention, courageous cheerfulness and strong will, you will find that a flood of vitality will move through your actions and body, for metaphysically it is true that only thought and consciousness exist as permanent realities, and you are made in God's image.

Study the method of heliotropic healing for eye trouble given in this Lesson. In the healing of various afflictions, you will notice that a certain procedure is common to most of them: exposure of the af-

affected part to the direct rays of the sun, gentle contraction and relaxation of the part, and, except in cases of wounds, sores, and skin troubles, rubbing the part with the fingers or palms of the hands, while visualizing and thinking that the life energy is flowing through the hands and the affected part.

LESSON NO. 40 No matter how small or humble your duty is, remember that you are working first of all for your Cosmic Employer-God. God works through your employer, and through others with whom you associate in the course of your daily duties, to teach you to overcome your human limitations; only then will you be fitted to move on into another and better life, where you may learn more advanced lessons in the art of living.

You will please both God and your employer by developing your usefulness, loyalty (which includes thinking of the business and tuning in with your employer to carry out his wishes), honesty in all your methods, creative ability, and concentration. Contact God daily in deep meditation. Always be courteous, kind, energetic, and obedient in carrying out your employer's wishes.

Making more money for yourself should never be your first objective, though it has its proper place. Increased personal gain should never come before the best interests of your employer, or before honesty. To be unselfishly selfish is to put forth your very best efforts and to use all your creative ability to advance both the interests of yourself and your employer in honorable service. Your employer cannot be everywhere to see that the work is rightly done. Learn to be his eyes and ears, hands and feet, so that he cannot do without you. To be selfishly selfish for your own interests alone will defeat your own desire for advancement, for if your methods are not helpful to the final good of your employer and his business, the foundation is weakened and you may find yourself with no position at all. Unselfish selfishness is always the better policy.

Meditation, and real effort in creative thinking, and concentration, can overcome even congenital defects of nonproductive and nonintelligent minds. Fan the spark of intelligence into a bright, steady, revealing light, by daily contacting God in meditation.

LESSON NO. 41 Though business engagements are important, always remember that your engagements with God, meditation, home, truth, and service to others, are more important. If you neglect God, you are neglecting the very source of all success. Your life should be built on a balanced scientific basis. Physical comfort is only a small part of real success, and success should never be purchased at the price of harm to others. You are now building your future peace and happiness, or future troubles and difficult position in life; for the law of cause and effect cannot be cheated even though it is forgotten. You must make money to take care of yourself and those who are dependent upon you, but use your creative ability and God-guided activity to make it by the right methods. You are now reaping the harvest of your actions committed in the dim and distant past. See that you pay

the right price now to assure for yourself the happiness that should be yours both now and in the future.

Whether you are in the position of employer or employee, the same principles are necessary for attaining success. First and most important are concentration and meditation. If you are ever to grow out of a small job into a better one, you must develop creative intelligence. Apply persistence and sustained effort, systematize your activities, and live simply. Strive for success for others as well as for yourself. Keep your first engagement with God and ask Him to lead you to your right success.

In business there should be, not competition and cutthroat methods, but cooperation. The wrong methods have been used. Selfishness is the metaphysical blunder that leads all self-seeking industries to undergo periods of depression and false inflation. It automatically defeats its own purpose. A real foundation for lasting success and happiness in business will be made when business takes and applies the motto: "Each for all and all for each."

LESSON NO. 42 Now is the time to wake up and choose between good and evil. You do not need to be ruled by the tendencies with which you were born. You came into this life with either good or evil tendencies predominating, as a result of your past incarnations. It is up to you now to see that you build good karma by cultivating your good tendencies and getting rid of your bad habits.

Do not produce habits of weakness by the repetition of weak actions. Good resolutions do not help you unless you use will power in connection with them to manifest them in good actions. Good habits must be produced in your thought and consciousness by discrimination. Through true discrimination you learn the worthlessness of misery-producing bad habits, and you turn hungrily to happiness-producing right living, initiated by free choice in the light of understanding.

Next to prenatal tendencies, the company you keep is the greatest influence in your life. Either consciously or unconsciously your discrimination and will power are influenced by the predominating qualities of either good or evil in your associates. This is true of persons of all ages without exception, but good example and environment are of supreme importance with children especially. Much future suffering would be avoided if children were first of all taught methods of self-control, right living, and proper hygiene before they can become victims of evil through bad company.

Tongue persecutions may cause antagonism. Your good example will do more to change others than many words, wrath, or just wishing. As you improve yourself, you will elevate the consciousness of others around you. And as you become happier, so will those near you become happier.

Self-control goes hand in hand with discrimination and will power. Train your soul soldiers, the metaphysical rear guards, to come quickly to your aid whenever King Material Desire tries to lead you away with false hopes.

Seek and contact God in the temple of meditation. As you become permeated with God Consciousness, the smile of peace and wisdom will glow on your face. Then the encrusted layer of sense attachment will crumble and fall away into nothingness.

LESSON NO. 43 You should take a careful inventory of your actions and find out whether you are as free as you think you are. If you perform actions because of habit, against your reason and will and wisdom, then you are in bondage. You should immediately rally your forces, choose your weapons, and proceed to overcome your evil habits. Habits are like parasites. They cling tenaciously and hamper true spontaneity of action. Their tentacles spread and grow deep in, until you are strongly bound by their vitality-sapping strength.

The only true freedom lies in wisdom-guided free choice, aided by reason and a "do or die" will power. You will not have to fight alone. As soon as you have roused your will power, determination, and awareness, the hidden occult soldiers who are always trying to emerge from the superconsciousness to show you, through intuition, the right way to well-being and happiness, will come staunchly to your aid.

Through daily meditation and actual God-contact, bad habits will loosen their seemingly inescapable grip. Meditation is the surest way of counteracting the power of temptation and of burning the prenatal seeds of actions, for darkness cannot exist where there is light.

By self-control you free yourself, so that you can assume your rightful place as a freeborn citizen of God's kingdom of cosmic wisdom.

LESSON NO. 44 Travel your own path and do not be jealous because others have things that you do not have. Each soul should sing to God its own song, which is different from any other song. Do not desire to have what others have. Seek to do brave and lovely things that are left undone by the majority of people. Give gifts of love and peace to those whom others pass by.

Free your own life from weakness and unlovely qualities. Never indulge in gossip and false judgment of others, but teach others by your good example and sympathetic heart. Never use ill-chosen words under stress of emotion. Sincere kindness and sweet, courteous words accomplish much good and bring happiness and peace, where unkind words would start up a conflagration of confusion and resentment; and besides they are a great waste of your nerve energy. Always be sincere and kind and sweet. You will know by the reaction of those about you what they think of you. Especially try to see yourself in the minds of calm, unprejudiced persons. Your reflection may look very different from what you had fondly imagined in your own hazy understanding. See yourself in the mirror of other minds, and then set earnestly to work to correct the flaws of your own nature.

Family happiness has its foundation on the altar of understanding and kind words. Always be as kind and courteous to your immediate family and relatives as you would be to a business associate in whom you

wished to find favor. It is in everyday family life that the true measure of a man is taken. Learn to behave with kindness and self-control in every situation.

Jealousy is not a proof of love of its object. It shows self-love and a selfish, possessive spirit. It is an insidious poison that slowly eats out the roots of real love, and so destroys that which it tries to grasp and hold.

If you feel that you are losing the love of someone, do not hasten the process by adopting an ugly, suspicious behavior. Give out more love, understanding, and kindness. If you cannot keep the love that you desire, do not make a mockery of it by letting the emotion change to hatred and bitterness. Broaden the circle of your love to include all God's children. Find the supreme answer to the human heart's longing for love by loving God and by immersing yourself in divine love through meditation.

REVIEW QUESTIONS--STEP TWO

(FOR YOUR PERSONAL REVIEW ONLY; NOT TO BE SENT TO MOTHER CENTER)

Lesson 37

1. Are human methods of healing adequate?
2. Name the sources of all diseases.
3. Should one disregard all material methods of healing?

Lesson 38

1. If man is made in God's image, why does he suffer in so many ways?
2. How may he find release from his suffering?
3. Describe the technique of vital healing; of mental healing.

Lesson 39

1. Name two great sources of stimulation to the life force.
2. How may you be sure of receiving unobstructed rays of sunlight into your body?
3. What technique is common to the curing of colds, headaches, rheumatism, anemia, and nervousness?

Lesson 40

1. Who is your real employer?
2. Name the essential qualities of a good employee.
3. What is the goal of good business, besides making money?
4. How can you overcome the human limitations which impede your success?

Lesson 41

1. What should be the motto of every businessman?

Lesson 42

1. Explain the law of karma in relation to habit tendencies.
2. What is the best way of influencing other people?

Lesson 43

1. Does self-control mean only denial?
2. Name the surest method of combating temptation.

Lesson 44

1. What is the best mirror in which to see your own shortcomings?
2. What is the best cure for jealousy?

Self-Realization Fellowship Lesson

"Thy Self-realization will blossom forth from thy soulful study"



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LESSON SUMMARIES

LESSON NO. 45 Rather than be striving always for personal happiness, try to make others happy. In being of spiritual, mental, and material service to others, you will find your own needs fulfilled. As you forget self in service to others, you will find that without seeking it your own cup of happiness will be full.

If conjugal love is to survive the many pitfalls and rocky paths of life, it must have a spiritual basis. Unselfish mutual service and friendship must be a very part of that love. Always remember, God's divine love is the fountain in which all love has its source. It is only because of wrong thoughts, selfishness, and sense lure, that human love presents a tarnished appearance. You could never let yourself harm one for whom you have a true, pure, unselfish love. If one you love is straying into wrong paths, you should give him, or her, help and understanding; never display jealousy and suspicion, thereby driving the loved one farther from you and most likely into deceit. Love and understanding foster trust.

If you recognize in yourself jealousy resulting from a lack of certain personal qualities or material advantages, there is a way to turn that jealousy to good account: cultivate those qualities you admire in others, or which will offset your lack of some particular quality. If you desire physical beauty, use reasonable aids toward acquiring it, but remember that by developing rare inner soul qualities, your countenance will so radiate with the reflection of inner beauty that people will be conscious only of your contagious smile and magnetic personality. Rare culture, clear conscience, right action, and inner and outer agreeableness will win far more genuine admiration than mere physical pulchritude ever can.

In business, the fire of jealousy might be used constructively to burn up shortcomings in the management of your own business, but never for a moment harbor the thought of bringing harm to your competitors, for in doing so you will squander your thought power. A better way is to consider business success from the standpoint of service to your fellowman. Apply the very best methods you know of from experience and observation, then apply your creative ability to continue to grow and improve. Deal with others as you want others to deal with you. If you expect others to be honest with you, then be honest with others.

LESSON NO. 46 All things in creation have magnetic force. But like the magnet, man can attract only that which has relation to himself.

To acquire material necessities man must develop physical magnetism. This requires a sound body. Exercise, diet, and correct posture are very important, not only for the sake of health but for the purpose of building a body that is fully alive and ready to obey your command at a moment's notice.

When you hold yourself erect while seated, the effect on others is favorable. Slumping creates a negative impression. Exercise regularly to keep in condition and to prevent the accumulation of useless weight. A diet predominant in fresh fruits and vegetables increases magnetism. Too much protein and carbohydrate clogs the system, thereby causing poisons to be retained in the body. A liquid and fruit juice diet for a period at regular intervals is helpful in developing magnetism. Any defective organ will cause imbalance in the body. The stomach especially must be kept in good condition. Important as a proper diet may be, however, remember that it must be reinforced by a keen mind, ever ready to respond.

An even mind and inward control under all circumstances are requisites for mental magnetism. Acquire control over the senses. When you learn to convert emotionalism into power and strength of mind, you will gain the power to attract others.

The magnetic man talks with self-assurance and conviction. He is always sincere in his dealings with others. It is important to center your whole mind on whatever you do, and to keep it flexible so that you can, if need be, shift your attention quickly. All successful people and big businessmen know how to use this magnetic power.

Remember, too, that you can "steal" others' magnetism. By shaking hands or even by looking into the eyes of another person, an exchange of magnetism takes place. But the weaker individual receives the vibration. Take care, therefore, not to concentrate on people with negative traits. The same principle holds true if you aspire to become great in any chosen field, for you attract the qualities of the people with whom you mix.

If you are a novice on the spiritual path, you should strengthen yourself by associating with those of like determination--or those who have gone farther along the path--until you yourself become a powerful spiritual magnet. Their words may inspire you but, more important, their spiritual vibrations can actually change you so that you will be a little nearer to your goal. So strive to exert all your magnetism to fulfill your greatest need--the realization of God.

LESSON NO. 47 Human behavior and magnetic development are closely related. It is by exercising right behavior in all situations that your secret magnetism is unleashed. Therefore, you should abide by the basic law of good behavior: self-reform. Control

your speech by using discretion and silently resist the wrong doings of others by your own spiritual actions.

Remember that the greatest test of your spiritual development is in your home environment, in your everyday contact with your family and dear ones. Self-control, continuous goodwill, inner heartfelt courtesy, calmness, kind sweet words, firmness in your own principles--these are the powers that clothe the soul in magnetism. You can teach your dear ones and daily associates far more effectively by your example, than by sermons and many words, which so often create more misunderstanding. You must exhibit positive good behavior, clothed in graciousness.

Associate with persons who have the strongly positive good qualities you desire. Avoid those of strongly positive evil qualities. In developing and exchanging magnetism between two persons, the stronger magnetism will predominate. If both are equally strong, each will be absorbed to some extent by the other, resulting in good to each if the qualities are good. If one is good and one is evil, either has a chance of predominating. Choose well, both your associates and the qualities of magnetism you desire to develop.

Meditate and contact God, so that your eye of wisdom may be opened. Then, by your discriminating and intuitive faculties, you will feel and respond to the call of Spirit, attracting by this divine magnetism all rays of knowledge and protection.

LESSON NO. 48 In order to perform daily duties and acts of life, one should have good memory, which is the art of recalling conscious, subconscious, and superconscious experiences; also prenatal experiences. The more you practice remembering deep experiences, the more you will develop your memory.

In reality there is only one mind, the pure, intuitive, all-seeing, ever new, blissful consciousness of the soul. So long as it is located in the brain and in the point between the eyebrows, and is marked by the all-seeing power of intuitive bliss, it is called superconsciousness. When it comes down into the nerves, muscles, and senses, it is called consciousness. In lower brain and spinal centers it is called subconsciousness. All three divisions of the mind work together, though sometimes one is uppermost in activity.

When superconsciousness is manifest, one is calm and blissful, and highly intuitive. The superconscious is the conscience and "guardian angel." It is always trying to get through to guide you toward your highest good. It is always awake, watching both the subconscious and conscious minds.

When subconsciousness is uppermost, one is imaginative, and the actions and words are guided by habit and imagination rather than by reason. The subconscious mind is the mental refrigerator wherein all past experiences and thoughts are stored, ready for recall and use again at an instant's notice. The subconscious is continually memorizing and storing away experiences. Always awake, it acts as the janitor of the

body when the conscious mind sleeps, and keeps the organs and circulatory system on their round of duties. It can be trained to correctly memorize and recall at will all conscious experiences.

The conscious mind is manifest only during wakefulness. It is the thinking, reasoning mind, and acts as a sentry at the gate of subconsciousness. In order to rightly train the subconscious, the conscious mind must be trained in introspective, creative thinking, and the channel opened for superconsciousness to manifest its blissful state and all-seeing power of intuition. It is through memory that the identity of individual existence is maintained.

LESSON NO. 49 Through meditation, delve into the infinite mind, where all thoughts of past, present, and future are unveiled. Learn to know yourself as one with infinite intelligence and all-seeing wisdom.

Memory should be used and trained to recall only noble and uplifting experiences. Only the good which is gleaned from any experience should be stored in this reservoir of memory. If any slimy thoughts find their way into it, those same thoughts will work their way out into words and acts at some unexpected time. If only the good is present, then only the good can come forth. Guard well the gate of your mind.

Deep, alert attention with feeling is the needle that cuts the grooves in the record of memory cells. All life is rhythmical, hence regularity in activities and studies is a great aid to memory. During the periods of semiwakefulness just before and just after sleep, the subconscious is especially retentive and attentive. Then is the time to impress upon it those things you wish it to retain.

There are also certain physical methods of stimulating and developing memory. Massage the region of the medulla oblongata. Massage the scalp in a rotary direction with the fingers. Gently strike the skull and forehead with the knuckles of the hands, with concentration, to awaken the sleeping brain cells. Application of ice water to certain parts of the head and body also helps to liven up a dull memory. Care in the diet is also essential. Abstain from the use of stimulants and intoxicants.

LESSON NO. 50 Attachment to persons and to things causes you to act from a selfish center. Nonattachment is freedom. When you are nonattached, you can see situations in their proper perspective, which makes it easier to determine and perform the right action. It means expansion of consciousness and greater realization of your oneness with God. Attachment is limiting; when you are nonattached, all good is yours, all love is divine love, all service is for God. When you are nonattached in your love for a friend, you want what is best for his happiness and spiritual upliftment, without thought of personal loss or gain to yourself. If he is taken away by death, you hurt and limit both him and yourself by selfish grief.

Whatever you have, regard it as being given into your care by God.

Perform material duties with the sense of serving God and God's children, using your wisdom-guided efforts and intelligence in so doing.

Body consciousness gives rise to material desire. The ego, or body consciousness, must be conquered by expanding the consciousness to that of omnipresence. Cultivation of this habit of thinking leads to freedom from the bondage of the body.

Habits of thought are mental magnets, drawing unto themselves their kind. It is good to install good habits to use as an economy of initial will power and effort in the performance of good actions. Above all, cultivate the habit of meditation, so that by the mighty power of strong spiritual habits, material sense habits will be destroyed. In meditation your body becomes a dynamo of electricity, because all your forces are focused in one direction. This is the inner switch which you turn on to connect you with the Infinite. Hold the aftereffects of meditation by your attention. You will then find that you are a reservoir of power in body, mind, and soul.

LESSON NO. 51 Briefly, a guru is indeed the spoken voice of silent God--a vehicle, an agent appointed by God in response to a devotee's demands to know God and be released from the bondage of matter. He is one whose body, speech, mind, and spirituality, God Himself uses to bring the lost souls back to the home of immortality. He is a man of Self-realization, one who lives the life he preaches; he is veritably a walking, talking, and living scripture.

The relationship of guru and disciple is unique. It is one of unconditional friendship, never ending through many lifetimes, until emancipation is gained.

Signs of a guru:

- 1) A guru is one who has been ordained, either by another guru or by the direct voice of God, to serve and save others.
- 2) He is one whose eyes are still and unwinking when he wants them to be so.
- 3) By the practice of yoga, his breath is quiet and his mind calm without effort.
- 4) He is wisdom-guided and lives a saintly life.
- 5) Usually there is instantaneous recognition between guru and disciple, though sometimes it takes time for the disciple to recall their association of past incarnations.

To give mechanical, blind obedience to teachers without God-realization is to fall into the pit of ignorance and limitation, but to tune in with the wisdom-guided soul of a guru leads to the development of the third eye of wisdom and intuition. A guru disciplines the disciple only until the disciple can guide himself through wisdom. Such tuning in dissolves

your habit-led and whim-guided will, and frees you.

As long as your acts are dictated by blind instincts and habits, influences of heredity, family, social, and worldly environments, you are not free. You are free only when you can act spontaneously through intuitive discrimination. When your will is perfectly free to choose through wisdom, that is freedom. To tune in with a soul whose will is guided by wisdom is to find freedom of will.

My Master kept his promise of giving me God. I never found complete satisfaction, comfort, and God Consciousness until I tuned myself in with the divine consciousness of my Master. Try to find impersonal divine devotion in a perfect, wise, Christlike guru; then he will show you how to behold, through the portals of your devotion for him, the vast territory of God's infinite love.

REVIEW QUESTIONS--STEP TWO

(FOR YOUR PERSONAL REVIEW ONLY--NOT TO BE SENT TO MOTHER CENTER)

Lesson 45

1. Can jealousy ever be constructive?
2. What is the best way to change people?

Lesson 46

1. How can we develop spiritual magnetism?
2. Explain how to attract the magnetism of others.
3. Is immediate contact necessary in order to exchange magnetism?

Lesson 47

1. How should one act toward one's loved ones when they act wrongly?
2. Why is meditation so important in the development of spiritual magnetism?

Lesson 48

1. Why should one develop his memory?
2. What are the functions of the three divisions of the mind:
 - a) the subconscious
 - b) the conscious
 - c) the superconscious?
3. How are these three divisions related?

Lesson 49

1. Name the principal rules in the art of developing memory:
 - a) psychological
 - b) physical

Lesson 50

1. Does nonattachment imply neglect of material duties?
2. What is the meaning of the passage from the Bible:
"For unto everyone that hath shall be given, and he shall have abundance..." (Matthew 25:29)?

Lesson 51

1. Define guru.
2. What are the signs of a guru?
3. Explain the differences between mechanical obedience and acceptance of discipline from a true guru.
4. What is true freedom?

